

POLYNESIAN FOLK TALES
of
Supernatural Creatures and Animal Kūpua

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Nā Mo'olelo Polonekia

no

Nā Mea Kupaianaha a me nā Kūpua

Hō'ano hou a unuhi 'ia e Susan Lenci
ma lalo o ke Ke'ena Ho'onau'ao Pae 'Āina Polonekia
Kulanui o Hawai'i ma Mānoa
Ho'oponopono 'ia e Emily Hawkins
me ke kōkua o Karen Peacock a me Terence Wesley-Smith

Ho'onohonoho 'ia e Susan Lenci
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Introduction

While most of the major deities in Polynesia have lost their prestige and many of the major cosmogonic themes are half-forgotten, the mischievous and familiar spirits and creatures of oral tradition have better resisted Christianity and time. Some of these "supernatural" creatures and animal kupua are the focus of this collection. The use of animals and monsters who are linked to human ancestors and natural forces are found throughout Polynesia, but as folklorist Katherine Luomala states, they are not often accorded the same respect in written collections of folk tales by western publications. Particular animal characters recur throughout Polynesia because of being linked with some great hero, and while each island group has its own unique literature, they also have narratives whose themes and characters are known almost universally. The whale in the story of Queen Putu from the Marquesas, and the eel in the Samoa story are two such examples.

Grotesque creatures and fearsome-looking animals capture the imagination and hold the attention of audiences, especially young children, which facilitates the learning and internalizing of the story's messages (i.e. family genealogies, the teaching of respect by children for their elders, warning siblings of the consequences of not caring for each other, breaking kapu, and the importance of adhering to proper behavior). This exaggeration is a key element in folk tales. The presentation of the characters, events, and settings are also rich in descriptive details, which captivate listeners and reflect cultural

traditions. This also broadens the reader's vocabulary and ensures advancement in language skills and comprehension.

Although many animals in Polynesian stories are benevolent, there are those whose violent nature reflects some of the more violent physical and cultural aspects of Polynesian societies. Nearly always however, this violence is tempered by an element of humor and a sense of fair play that run through the stories. Some of these tales carry with them serious moral messages and were important teaching tools. The larger-than-life characters present exaggerated forces for young islanders to deal with and triumph over as they came of age. As in the Maori story of "Hatupatu," the greed and neglect of older siblings toward their younger brother resulted in dire consequences for Hāloa, Karika and Hānui and for the whole family. Hatupatu's flight from the fearsome bird-woman helped him earn his place in the family. His cunning in tricking not only his brothers, but also the monster, left a lasting legacy in his district for future generations.

Creatures also illustrate the closeness between man and nature that is an integral part of Polynesian philosophy. We all share a common origin, as is seen in the story of the Magellan Clouds and in "Sina and the Eel." Their appearance as principal characters in the stories, both for entertainment and moral instruction are reflective of the feeling of communion between humans and the natural world. Equally important as the supernatural quality of these animals or monsters, is the fallibility or weaker side they possess. They are not all-powerful, and rarely are they victorious in the final outcome of the tales. The lesson is learned by the ferocious creature as well as by the human hero or heroine.

Aside from their role in stories as imparters of moral wisdom and challengers or protectors of social order, the animals and monsters affirm the very real and respected place of magic and the mystical realm in Polynesian religions and cultures. Their presence and actions in the story line often influence natural phenomena such as storms and droughts, geographical features, or the origins of plant and animal species. Important discoveries and technical advances are often attributed to the benevolent actions of these creatures. This acts to link traditions and past history to the present for the listener.

The following is a collection of Polynesian folk tales gathered from several sources, both western and Polynesian. Some are taken from direct translations of the ʻŌlelo makuahine, and others are this editor's version of a compilation of several versions of a particular story. All sources are cited in the bibliography. All of the stories include animals or supernatural creatures. They are geared toward the younger reader, the audience for whom the original versions were probably meant. They are primarily adventures with straightforward plots, a few key characters, and lots of descriptive passages. They hopefully combine diverse cultural and linguistic values in a written form that can also be read and retold orally to continue to validate the oral experience of Polynesian folklore.

Hawaiian children in the immersion program should find it easy to learn the intricacies of other Polynesian poetic thoughts and expressions because they are so similar to the Hawaiian. This exposure will allow the children to see themselves as part of a larger Polynesian family with rich traditions that reach out far beyond Hawai'i. A major goal of the Hawaiian immersion program is to instill a strong sense of self-identity

in the students, and exploring literature from other parts of Polynesia will correlate nicely with Hawaiian issues and increase their awareness of a cultural continuity between Polynesian peoples and add to an understanding of their heritage. Polynesians have traditionally seen themselves not as being isolated from each other on small islands separated by vast oceans, but rather view the ocean as connecting them to each other. The shared narrative tradition is much like the shared seafaring tradition. With this collection I hope to add something that will not only contribute to the bicultural literacy development of the children, but to help validate the Polynesian oral tradition. Through the children reading the stories themselves, and through the reading out loud or retelling by teachers, both of these objectives can be met.

These stories are not meant to be comprehensive or a broad representation of Polynesian folk tales. They were chosen for their adaptability to a minimum amount of editing, for their variety in content and messages, and for their age-appropriateness. Proper orthography was used whenever possible. They are both entertaining and culturally educational. Hopefully they will hold the attention of the young reader or listener and spark a continuing interest in and appreciation for Polynesian stories which have all the excitement, pathos, and suspense of modern western stories.

Tonga

Tonga and Samoa both lay claim to being the cradle of Polynesian culture, so it seems fitting to begin this collection on the more ancient, western side of Polynesia and move eastward and northward (with the exception of Aotearoa), with the waves of early migrations. Because Tonga has retained its independence politically, the Tongan language is widely spoken and there are many fine folk tales available in both Tongan and English. Several have been adapted by Tongan story tellers for a young audience and include both languages in a single text.

"The Origin of the Magellan Clouds" is an adaptation of two different versions of this Tongan folk tale which takes place on the island of Tongatapu. It is a story of two mischievous boys whose mother was a lizard and whose father was a high chief. Their boldness and disrespect for their father and social protocol cause them to face several difficult challenges with supernatural creatures, eventually leading to their repentance and self-banishment to the sky where, as a constellation, they become important navigational markers for Tonga sailors.

Ke Kumu O Pulelehua Kea Lāua 'O Pulelehua Uli
(No ka Pae Moku 'o Ha'apai)

Ma ka 'aina 'o Vaini e noho nei kekahi po'e, nā pua ali'i a Ma'afu Tukui Aulahi, he ali'i nui i ka wā kahiko. He mo'olelo kēia e pili ana i ia ali'i no Tongatapu a me kāna mau keikikāne.

'Au'au 'o Ma'afu i ke kakahiaka ma ka pūnāwai i kapa 'ia 'o Tufatakale, a 'o kāna hana ma'amaui ho'i, ke kāwele 'ana iā ia iho me ka *pulu* ('a'a). Lawe 'o ia i kahi 'āpana hou i nā lā a pau. Ma ka'e o ia pūnāwai nei i ulu ai nā kumu *fetamu*, a ma luna a'e i ia mau kumu i noho ai ka *pili* (mo'o) wahine nunui. A pau ko Ma'afu 'au'au 'ana, kīloi ihola 'o ia i ka *pulu* ma ka pōhaku pālalahala ma ka lihi o ka pūnāwai. Aia a ha'alele aku ke ali'i, 'ai mau ka *pili* i ka *pulu*. Na kēia hana āna i ho'ohapai iā ia.

A hala kekahi mau mahina, ua hānau 'ia 'elua keikikāne. Holo koke kekahi ma hope pono o kona hānau 'ana, 'o ka hea inoa nō ia iā ia 'o Ma'afu Lele. 'O ke keiki 'ē a'e ho'i, no kona moe wale, ua kapa 'ia 'o ia 'o Ma'afu Toka. Na ko lāua makuahine, ka *pili* o Tufatakale, ka i mālama i ia mau keikikāne, akā, i kekahi lā 'olelo akula lāua iā ia,

"He 'i'ini kā māua e ho'okama'āina i ko māua makuakāne. E hō'ike mai i kona inoa i mea e hiki ai iā māua ke kipa aku iā ia."

"He mea pa'akikī kēlā na'u," i pane ai ka *pili*, "No ka mea, pupuka wau a he ali'i nui o Tongatapu ko 'olua makuakāne."

Eia na'e, no ke koi mau a lāua 'elua iā ia e hō'ike a'e i ka inoa o ko lāua makuakāne, ua hamohamo 'o ia i ko lāua kino me ka 'aila 'a'ala, 'ohiki i nā 'uku mai ka lauoho mai, a ho'olei ihola iā lāua i nā pua onaona me ka 'olelo 'ana,

"E hele aku 'olua ma ke alanui a hō'ea i ka pō'ai *kava* ('awa) i ka hale o ke ali'i. Aia 'elua 'ano po'e ma laila, e nānā pono iā lakou. Noho kekahi mau po'e i ka pō'ai me ka pola *kava*. 'O nā mea 'ē a'e ho'i, e pū'ulu'ulu ana lakou i waho, ma hope o ka pola. 'O lakou nā *toua* (lehulehu), 'a'ole i 'ae 'ia lakou e noho i loko o ka pō'ai. Mai hele i ko lakou wahi. E nānā pono i ke kāne e noho ana ma ka hulina alo o ka pola *kava*. E nānā i ka hana a ka po'e no ia kāne. A laila, e hele i mua ona; 'o ia ko 'olua makuakāne. Akā na'e, e hana pono a hahai i nā loina."

Ma hope iho o kēia mau 'olelo, ha'alele akula nā keikikāne i ko lāua makuahine *pili* a ho'okō i nā mea āna i kuhikuhi ai iā lāua e hana. A hō'ea aku lāua i ka pō'ai *kava*, ua ho'oku'ike i ko lāua makuakāne no kona kulana hanohano. Noho lāua i kahi mamao a pau ka inu 'ana i ke *kava*. A laila, ho'okokoke ha'aha'a lāua a nīnau ka pīhana kanaka i kekahi i kekahi 'o wai lā ia mau malihini lō'ihī a nohea. Ua pae paha ka wa'a mai Ha'apai mai a i 'ole Vavau?

Hele akula nā keikikāne i o Ma'afu a noho 'aha'aha, e kali mālie ana a i kona 'ike maka 'ana iā lāua. 'A'ole i li'uli'u, nīnau maila 'o ia,

"E nā 'ōpio nei, 'a'ole makou kama'aina iā 'olua. No hea mai 'olua? E wehewehe mai, e 'olu'olu."

"E ka mea hiwa lani," i pane ha'aha'a ai lāua 'elua, "'o 'oe ko māua makuakāne."

'A'ole i ho'oku'iku'i 'o Ma'afu iā lāua; 'a'ole na'e 'o ia i nīnau akula iā lāua 'o wai ko lāua makuahine o makemake paha 'o ia e ne'e mai a noho pū me ia kekahi.

Ma hope o kēia hanana, ua noho pū nā keikikāne me Ma'afu a ulu a'e lāua i mau 'ōpio; akā na'e, kolohe nō ko lāua 'ano. 'Āwiwī nō ho'i ko

lāua holo wāwae ‘ana a loea i ka ‘ō‘ō *sika* (ihe). ‘Oiai lāua e pā‘ani ana me ke keikikāne hanauna a Ma‘afu, ua haki kona iwi wāwae. A maha‘oi nō ho‘i lāua. He mea le‘ale‘a iā lāua ka ‘ō‘ō *sika* kokoke loa i ko Ma‘afu kino, ‘oiai lāua e ho‘omeamea ana e mākia aku i kahi ‘ē a‘e. Ma hope iho, ua lawa ia hana iā Ma‘afu.

Ua kahea akula ‘o ia iā lāua i kahi kakahiaka me ka noi e ki‘i aku i ka wai puna nona mai ka pūnāwai mamao aku i kapa ‘ia ‘o Atavahea.

"E ki‘o‘e a‘e i ka wai no‘u ke kau ka lā i ka lolo, no ka mea, momona loa i ia manawa." Aka, ‘olelo ‘ole ‘o Ma‘afu iā lāua e noho ana ka *toloa* (koloa) pilikua ma laila a inā hele ka po‘e e ki‘i wai i ia manawa nō, ua nalowale loa lākou. Ua ‘ai ‘ia e ka *toloa*.

Ha‘alele akula nā ‘ōpio kolohe a huaka‘i me ka māmā pono i mea e hō‘ea aku ai i ka pūnāwai i ka hola pono i ‘olelo ‘ia ai. A laila, ua hele wāwae ‘o Ma‘afu Lele i loko me nā hue wai, ‘oiai e kali ana ‘o Ma‘afu Toka ma ka‘e. Iā Ma‘afu Lele e ki‘o‘e iho ana i nā hue wai, ua pō‘ele‘ele ka lewa, a lohe ‘ia ma‘ō a ma ‘ane‘i ke kani me he makani pehuela iā.

Ua nānā ‘a‘e ‘o Ma‘afu Lele i luna a no kona ‘ike ‘ana i ka *toloa* tutua, ‘o kona lu‘u iho nō ia i loko o ka wai. A laila, peu a‘ela ‘o ia i kona pu‘u lima me ka ikaika i loa‘a iā ia a ho‘ohaki i ka ‘ēheu o ia *toloa*. Hopu a wili ‘o ia i kona ‘ā‘i.

"He ho‘okupu kēia no ko kāua makuakāne," ‘i maila ‘o Ma‘afu Lele. A laila, ho‘opiha lāua i nā hue wai mai waena konu o ka pūnāwai, ka wai momona loa no ko lāua makuakāne, a ho‘i hou akula i Vaini.

‘A‘ole hau‘oli ko lāua pāpā i kona ‘ike hou ‘ana iā lāua a i ka loa‘a pu ‘ana o ua manu, akā, ‘a‘ole ‘o ia i ho‘ike aku. Mahalo na‘e ‘o ia iā lāua no ka wai a me ka ho‘okupu.

Ma hope iho, ua ho'ouna hou aku 'o Ma'afu i kāna mau keikikāne i ka pūnāwai i kapa 'ia 'o Muihatafa me ka 'ōlelo, he pono ka ho'opiha 'ana i nā hue wai i ka wai mai lalo mai o ka pūnāwai. 'A'ole 'o ia i ha'i iā lāua ma Muihatafa nō i noho ai ka uhu nui loa, ka mea nāna i 'ai i ka po'e i ho'a'o e lawe aku i kāna wai.

'Ōlelo akula 'o Ma'afu Toka, "Na'u e ki'i i ka wai i kēia manawa." A lu'u iho 'o ia i loko o ka wai. Iā Ma'afu Toka i ho'omaka ai i ka ho'okomo 'ana i ka wai, 'ike 'o ia i ka uhu e 'au'au mai ana me ka waha hāmama e 'ai iā ia. 'O kona ho'o iho nō ia i nā hue wai i loko o ko kēla uhu pu'u a make 'o ia. Huki a'ela 'o Ma'afu Toka iā ia me ka 'ōlelo,

"He i'a maika'i kēia no ko kāua pāpā."

Ua ho'i hou akula lāua i Vaini me ka wai a me ka i'a. A, iā Ma'afu i 'ike ai iā lāua, 'i maila 'o ia,

"Ua lawa kēia. Ua ho'ohaki 'olua i ko ka'u keikikāne hanauna wāwae, a ho'omaka'u mai ia'u i nā manawa he nui. Kolohe loa 'olua. E hā'awi wale wau iā 'olua i wahi 'āpana 'āina ma ka 'ao'ao 'ē a'e o Tongatapu nei. Mai ho'i mai a hana 'ino mai ia'u o ho'opāna'i 'ia ana."

Ma muli o ko lāua 'ike pono i nā mea i 'ōlelo 'ia e ko lāua makuakāne me ka leo mihi i ko lāua hana kolohe, pane akula lāua,

"E Ma'afu, mai ho'oluhi i ka hā'awi 'ana mai i nā 'āpana 'āina. Inā 'oe makemake iā māua e hele mamao loa aku, 'o ia nō kā māua hana. E hā'awi wale mai iā māua i ka *toloa* a me kēia i'a nei a e lawe a'e māua i ia mau mea i ka lewa lani. Inā he 'ini'i kāu e 'ike hou mai iā mākou, e nāna i luna i nā pō 'ele'ele. Inā māua makemake e 'ike hou iā 'oe, e nāna iho māua i lalo.

A laila, ua lele a'e 'o Ma'afu Lele lāua 'o Ma'afu Toka i ka lewa lani e 'ike laulaha 'ia nō. 'O lākou nā ulu hōkū ma kahi kokoke i ka Hōkū-

noho-aupuni e ho'okele ai nā kānaka holomoana. A, 'o kēlā mau ulu
hōku e kapa 'ia 'o Toloa a me Humu e waiho 'ia nei ma nā pūnāwai o ka
lani, 'o ia ho'i ka *toloa* a me ka uhu.

Kāmoa

Samoa is unique in that it has been politically divided into Western and American Samoa. Subsequently, a culture that was once one, has been influenced by political powers of differing philosophies. Although Western Samoa claims to have retained more of the "authentic" Samoan culture, American Samoa fiercely defends its acceptance of American ways and a continuing adherence to fa'asāmoa, albeit a modified one.

The story of the origin of the coconut tree appears in many versions throughout Polynesia. There are several different variants in Samoa though most commonly they involve the female heroine, Sina and an eel. Some have more obvious sexual references than others, depending on the sources. In this translation the sexual references are subtle, leaving the interpretation to the teacher and reader. The geographical locations vary as do the names of Sina's parents and the ways in which Sina obtained the eel. This story is a good example of a folk tale concerning the origin of an important traditional food source which was plentiful in the regions of Samoa where the stories were told. It also tells the origin of the mountain ranges on Savai'i Island. It is metaphorical, yet it provides insights into the unique Samoan experience and an understanding fa'asāmoa. This story is interesting in that the origin of the coconut in Samoa is tied to a woman who planted and drank the first milk. In Hawai'i the coconut was kapu to women.

'O Sina me ka Puhi

I kala loa, i ka wā ma mua o ke kumu niu mua loa ma Kāmoa, ua noho ke kāne 'o Pai a me kāna wahine, 'o Pai kekahi, ma ke kauhale 'o Laloata ma kahi kokoke i Apia. He kaikamahine u'i loa ka laua i kapa 'ia o Sina. I kekahi lā, ua nele 'o Sina i ke kai 'ole no ka ho'omo'a 'ana i ka mea 'ai a no laila, 'o kona lawe ihola nō ia i ka hue wai i kahakai. Iā ia e ho'opiha ana i ka ipu, ua 'ike 'o ia i kahi puhi li'ili'i pili i kāna ipu. Pu'iwa a hau'oli nō 'o Sina.

"He hānaiahūhū maika'i kēia na'u," i ho'oho ai 'o ia. A lawe aku 'o ia i ka puhi i kona *fale* (hale).

Hānai 'o Sina i kāna hānaiahūhū i ke kalo me ka uhi. Noho 'o ia i loko o ka 'ūmeke a ulu nui a'e 'o ia. Li'ili'i loa ka 'ūmeke. No laila, huli 'o Sina i ka home hou nona. Nīnau akula 'o Sina i kona makuakāne, "Ma hea au e waiho ai i ku'u hānaiahūhū?"

Ua 'eli ko Sina makuakāne i kahi ki'o wai no ka puhi me kāna 'ō'ō. Hau'oli loa 'o Sina i kēia home hou no kāna hoa pili. Ua lawa ka nui nona. No ka manawa pōkole, ua 'olu'olu kona noho 'ana i ke ki'o wai a hele 'o Sina i nā lā a pau e hānai iā ia. Akā, ua ulu a nui a'e kāna puhi. 'A'ole lawa ka nui o ia ki'o wai a nīnau hou akula 'o Sina i kona makuakāne,

"E Papā ma hea ana ka hale kūpono no ku'u wahi hānaiahūhū?"

Ua ha'i maila kona makuakāne e lawe aku iā ia i ka pūnāwai 'au'au o ke kauhale, a 'o ia nō kāna hana. 'A'ole i 'emo, lu'u ihola ka puhi ma lalo o ka lo'u pōhaku. Eia na'e, ho'ohana 'ia ia pūnāwai i ia lā a'e, ia lā a'e, 'ike 'ole hou 'ia ka puhi ma hope o ka waiho 'ia 'ana iā ia ma laila. Akā, i nā ahiahi a pau, ke hele 'o Sina i ka 'au'au 'ana i ia pūnāwai nei, ua puka a'e ka puhi mai kona wahi hūnā a 'oni'oni a ka'apuni iā ia.

I kēia manawa, hele a maka'u 'o Sina i kāna hānaiahūhū. 'A'ole le'ale'a hou ka pā'ani 'ana me ia puhi nui, a laila, 'a'ole i 'au'au hou 'o Sina i ka pūnāwai. 'Au'au 'o ia i ke ki'o wai ma kona pā hale.

Auē nō ho'i ē! I kekahi lā iā Sina e 'au'au ana ma kona ki'o wai, ua 'ō'ili a'ela hou kāna puhi ma laila a kau ko Sina weli iā ia. A ho'i mai kona mau mākuā i ka hale i ia ahiahi mai ka māla 'ai, e uē ana 'o Sina.

"He aha ka pilikia?" i nīnau maila lāua.

"Ua nahu 'ia wau e ku'u puhi," i ha'uha'u ai 'o Sina.

Ho'omau lāua me ka mana'opa'a, "Ua hiki mai ka hihia."

Maka'u lāua i ka 'ino e hiki mai ana. "He mea 'ino kāu puhi."

Ma hope iho, a pō ka lā, ha'alele aku lākou i ke kauhale 'o Laloata, a huaka'i a i ka mokupuni 'o Savai'i, akā, iā lākou i 'alawa a'e ai i hope, ua 'ike lākou i ka puhi e hahai ana.

"Hiki ia'u ke alai a'e i kona hele 'ana mai," 'i maila ko Sina makuakāne. "Me ka ho'okalakupua, hiki ia'u ke kūkulu i nā pae mauna i mea e alai ai i ka puhi. E ho'omau 'olua 'oia i au e kūkulu ana i nā kuahiwi."

'O ia ke kumu nui o nā pae mauna ma ka mokupuni 'o Savai'i i kēia wā. Aka nō na'e, alai 'ole 'ia ka puhi, a mau nō kona hahai 'ana i ka makuahine a me kāna kaikamahine.

I ia manawa, ho'ā'o 'o Pai, ka makuahine, e alai a'ela i ka puhi i ke kūkulu 'ana i nā pae kuahiwi kekahi. Luhi 'u'a kāna hana a hahai nō ka puhi iā lākou i nā kauhale like 'ole. Ke 'ike 'ia lākou e ka pōe o nā kauhale, kahea akula lākou i ka 'ōlelo ma'amau o Polenekia,

"Mai, mai, mai e 'ai."

Aka, iā lākou i 'ike ai i ka puhi, hele a maka'u lākou a 'uā akula penei,

"Hele ma kahi 'ē! Aia ka tutua me 'oukou!"

No laila, ha'alele hou akula 'o Sina mā. Ma hope loa, ua hō'ea lākou i ke kauhale o ke ali'i nui o ia 'aina. Maluhiluhi 'o Sina a 'ono 'o ia i ka wai. 'O ko kona mau mākuā lawe nō ia iā ia i ka *fale* o ke ali'i nui. Piha ku'i ia *fale*. E hālāwai ana ke ali'i nui a me nā *matai* (ali'i) 'ē a'e o ia kauhale. He *fono* ('aha) kēia. Ua komo 'o Sina i ka puka hope o ka *fale* a ka'apuni ka fono, a laila, noho 'o ia ma waena o nā kānaka ha'i 'ōlelo. Kaiāmū lākou a pau me he mau pōhaku lā, me ke kipona maka'u, no ka mea, 'ike lākou i ka puhi e ho'okokoke mai ana. He mea kiakahi, ua hele malie 'o ia e hahai ana i ke 'ano o ko Sina hele 'ana. Komo mai 'o ia i ka *fono* ma ka puka hope, a ma hope o ke ka'apuni 'ana, kū 'o ia i mua o Sina. Iā lākou a pau e noho mū ana, 'ōlelo akula ka puhi,

"E Sina ke keu a ka wahine u'i, e ho'olohe mai i ka'u 'ōlelo a me ke aloha menemene, e ho'okō mai i ka'u noi hope loa. Maopopo ia'u e ho'omake mai ana lākou ia'u. Akā na'e, ma mua o ko lākou 'ai 'ana ia'u, e lawe aku i ku'u po'o a kanu iho ma mua pono o kou *fale*. E ulu a'e ana he kumu waiwai nou a no ka po'e Kāmoa. A ke pā 'ole mai ka makani *to'elau* (he makani o ia wahi), e 'oki i kona lau a uluna i nā pe'ahi nou iho. E ho'ohua 'ia ana ke pa'i. A, inā 'ono 'oe i ka wai, e inu i ka wai mai ia mau hua, e ku'u Sina. E ho'okō 'oe i kēia noi hope loa o'u a inu i ka wai o nā hua, no ka mea, 'oiai 'oe e inu ana, e honi mai ana 'oe ia'u."

A laila, ua hala ka puhi me ka 'eha'eha i kona na'au. Ho'i hou 'o Sina me kona mau mākuā i Laloata. Kanu pono 'o Sina i ko ka puhi po'o a mālama 'o ia i ka mea kanu me ke kūpa'a i mālama 'ia ai ka puhi li'ilī'i. Ua kupu auane'i he kumu kupaianaha. Ki'eki'e a hāiki kona kumu e like me ke kino o ka puhi. 'Ano like kona lau me nā lima e ani pe'ahi ana i ka makani.

E ka mea heluhelu, i kou manawa a'e e inu hou ai i ka wai niu, e nānā i nā maka a me ka waha o ka puhi a Sina ma ka hua. 'Oia'i'o nō ka 'ōlelo a ka puhi. Mai ia kumu mai nā pou no ka hale, nā uapo, nā 'eke, nā pe'ahi, nā moena, nā pā halihali, nā kī'aha, ka mea inu, ka 'aila no ka 'ili, a me ke kalima e hō'ono'ono i ka i'a a me ke kalo. He waiwai nō ke kumu niu no ka po'e Kamōa mai ia manawa aku. Ua kapa 'ia ke kauhale 'o Laloata no ka malu o ke aka ma lalo o ke kumu niu.

Nu'u Hiwa

In comparison to other Polynesian cultures, Marquesan folk tales are difficult to find in published sources. And there are fewer still available in English. Many are rough and rugged and not well-suited for a young audience unfamiliar with Marquesan culture. The following tale, "Queen Putu and the Whales of Nuku Hiva" is again a version of a story found elsewhere in the Pacific. An estimated older version from Hiva Oa has the protagonist, Kae, teaching the women of Vainoi the secrets of childbirth and is much more sexual in nature than the version of Queen Putu. This version was chosen for its suitability to a younger audience and for its message to readers about the arrogance of men and their sometimes evil treatment of nature. In this case, mother nature, in the guise of the wise queen, frees the whales who have provided their friendship and guidance, with the warning that the whales will forever shun the human race as a penalty for the sinful deeds of Kae. The whales are portrayed as the pure, yet powerful forces of nature, the queen and her daughters as the nurturing and just feminine influence, and Kae as the greedy, boastful male who receives his just reward in the end for trying to conquer and humble nature. It foretells of the destruction of whales by the 19th century whalers and may indeed be a much more modern version.

Ka Mō'i Wahine Putu a me Nā Palaoa o Nu'u Hiwa

Hiehie a kapukapu ko Putu kulanā, ka mō'i wahine o Nuku Hiva, he mokupuni ma kā pae 'āina o Nu'u Hiwa. Ua hala kāna kāne i mau makahiki aku nei, akā, 'a'ohe kānaka 'a'a e kū'e akena i kona kapu. I kekahi manawa, ua noa 'o Putu mai nā kapu a me kona kulanā ki'eki'e. Wehe 'o ia i kona kapa a me kona lauoho a holo 'o ia ma luna o kona hānaiahuhū punahele, 'o Tokama ka palaoa. He mea le'ale'a iā Putu ka holo 'ana i ka moana hohonu, i nā ao, ka ua a me ka makani e puhohō ana. Ua 'au 'ia nā kai loa. Hiki iā Putu ke pakele aku i nā kapu a me nā kānāwai 'o'ole'a o ia wā ma Nuku Hiva.

'A'ole i hele ho'okahi 'o Putu. He mau mahoe kaikamahine kāna a holo pū lākou ma nā mahoe palaoa a Tokama. Hū ka u'i o ia mau wahine ali'i 'ekolu a me nā palaoa nemonemo o ka moana hohonu. 'Ike mahu'i pinepine 'ia lākou e ka po'e o nā moku palahalaha, e nā lawai'a o Vavau, nā kia'i ma Tahiti, akā na'e, 'a'ole lākou i 'ike le'a 'ia. Mā'alo a'ela lākou i nā mokupuni i loko o nā nāulu i mea e 'ike maopopo 'ole 'ia ai lākou. He mau nani a makahehi 'ia lākou. He minamina ka hala 'ana o ia mau po'e i ho'olu'olu ai i ka moana i ko lākou holo le'ale'a 'ana. A he minamina nō ho'i i nene'e iho ai nā mamo a Tokama a me kāna mau keiki kūpa'a i nā wahi hohonu loa o ka moana. Ua ho'oka'awale 'ia ka pilina ma waena o ke kanaka a me nā palaoa.

He wahi mo'oka'ao kēia e pili ana i ke kumu no ka pau 'ana o ka holo 'oli'oli 'ana o Putu a me kāna mau kaikamahine, 'o Rua lāua 'o Tahine. I ka hala 'ana o 'ekolu mau lā ma hope o ka ha'alele 'ana aku o Putu a me kāna mau kaikamahine i ka moana, kūkala a'ela ke kia'i i ko lākou ho'i 'ana mai. Ua pae lākou ma kahakai, a laila hele 'o Putu mā i

ka hale ali'i e hahai 'ia ana e nā kahuna a me nā kaukauali'i. A mā'ana 'o Putu ('A'ole lākou i 'ai i ko lākou huaka'i 'ana ma ka moana.), ua hālāwai 'o ia me kāna mau kākā'olelo. Noho lākou ma ka *tapakau* (kapa hali'i) i ho'onohonoho 'ia i ka pō'ai hapalua. 'Olapa a pī nā kukui ahi. A noho iho lākou i lalo, ha'i akula ke kākā'olelo, 'o Hau, i nā mea i hana 'ia 'oiai lākou e huaka'i ana. Wahi āna, i ka pawa o ka lā i hala iho nei, ua hopu 'ia kekahi malihini iā ia e komo wale ana i loko o ka hale ali'i. Kaohi nā kia'i iā ia a hiki i ko Putu mā ho'i 'ana mai.

"O wai ia malihini loa a no hea mai 'o ia?" i nīnau ai 'o Putu.

Pane maila 'o Hau, "O Kae kona inoa, aka, 'a'ole au hilina'i i kāna 'olelo."

Ua hele ha'aheo maila 'o Kae i mua o Putu. Ho'okano a ho'oki'eki'e kona 'ano.

"He aha kāu hana ma 'ane'i?" i kauoha ai 'o Putu.

Pane maila 'o Kae me ka leo hopohopo, "Ua nahaha ko'u wa'a i ka makani nui a pīholo nā mea wa'a 'ē a'ē. Lana wale mai au a i kēia mokupuni nei. 'O ia wale nō."

Maopopo iā Putu lāua 'o Hau, ua ho'opunipuni 'o Kae, aka, iā Putu i koi ai i nā kia'i e lawe aku iā Kae i mōhai, 'uā a'ela 'o Kae me ka leo maka'u,

"A'ole, 'a'ole, e 'olu'olu! Inā hō'ike mai 'oukou iā'u i ke ala hele pono e ho'i aku i ku'u home, e ha'alele koke au!"

"No hea mai 'oe?" i nīnau hou 'o Putu.

"No 'Upolu, he mokupuni ma ka 'ao'ao komohana hema o kēia wahi."

I ia manawa, maopopo ia Putu ke kumu no ke kipa 'ana mai 'o Kae. Ua 'ike 'o ia ia lakou e kā'alo a'e ana i kona mokupuni ma luna o nā palaoa a he 'i'ini kāna e 'aihue ia Rua lāua 'o Tahine nāna iho.

Hō'ole koke 'o Kae, akā, 'oia'i'o nō ko Putu mana'o. Kaena mau 'o Kae i kona mau hoa ma 'Upolu e hele aku ana 'o ia i Nuku Hiva e ki'i maila i 'elua wahine nāna.

Kānalua 'o Putu, akā, na kāna mau kaikamahine i koi ia ia e hilina'i ia Kae a e ho'oku'u wale ia ia. No ko Putu aloha nui ia Rua lāua 'o Tahine, 'o kona 'ae akula nō ia ia lāua. Ua ho'olale lāua ia ia e 'ae ia Kae e ho'i aku i 'Upolu ma luna o Tokama. Ku lō'ihi 'o Putu, a laila 'ōlelo 'o ia,

"Ma muli o ko'u aloha nui no ka'u mau keiki, hiki ia 'oe ke holo ma luna o ke keu o ka mea hanohano i hā'awi 'ia i ka lāhui kanaka, 'o ia ho'i 'o Tokama. Ma luna o kona kua, e ho'opokole 'ia ana ka huaka'i mamao a i 'Upolu a e ha'alele auane'i 'oe mai ku'u 'ike aku. Eia ka'u 'ōlelo a'o 'ana. E hele i ka moana hohonu, 'a'ole i ke kai pāpā'u. Pēla nō i ho'opalekana 'ia ai 'o Tokama. Inā ho'opōpilikia 'oe ia ia, 'o 'oe nō ka pāna'i nona."

I ua pō lā, e hiamoe ana ka po'e 'ē a'e, moe 'o Kae me ka mino'aka 'ino ma kona maka.

"E ho'oha'aha'a au ia ia," i hāwanawana ai 'o ia. "E lilo ana kāna mau kaikamahine ia'u. Na'u e lanakila!"

A hala 'elua lā ma hope o ko Kae ha'alele 'ana, pi'i a'e ka hopohopo i loko o Putu. 'A'ole 'o ia i 'ai iki a kahea akula 'o ia i kona kahuna e hele mai. Ua wānana ke kahuna i ka 'ikena ho'opoina 'ole,

"E kahe ana ke koko!"

He aha ka mana'o nui o ia kuahaua? He kaua paha?

I ia manawa ho'okahi e holo mio ana 'o Tokama, kāna mau keiki 'elua, a me kona mea holo 'ino a i ke awa o 'Upolu. Ua 'ike mua 'ia lākou e ka po'e e pū'ulu'ulu ana ma ke one e nānā.

"Ua lawe pio 'o Kae i nā palaoa nui a Putu!" i 'ua ai lākou.

Noho nā keiki a Tokama i ka moana hohonu, akā, mau nō ka holo 'āwiwi o Tokama. Alaka'i 'o Kae ia ia a hiki i ka pūko'a wanawana ma lalo pono o ka 'ili kai. Hau'oli 'o Tokama e pau koke ana kāna huaka'i a waiho koke ana i ia kāne 'āpiki. Akā na'e, no kona hau'oli, 'a'ole 'o ia i nānā pono.

Auē nō ho'i ē! 'A'ole kama'āina 'o Tokama i ke awa o 'Upolu a ua ili 'o ia i ka pūko'a a pa'a ma ka welelau nihoniho. 'O kona hi'u wale nō e pāhili ana i ke kai. Ua 'oki'oki 'ia kona 'ōpu. Lele iho 'o Kae mai ko Tokama kua i ke kai pāpā'u a hō'ani aku i ka po'e ma kahakai.

"E lawe mai i nā ko'i a me nā pahi. Ua eo 'o Putu ia'u! 'O au ka mea ikaika, 'o Tokama ka mea nāwaliwali. 'O wau ka mea lanakila! E hele mai ana nō ka'u mau wahine i ka makani Kauahehe."

A laila, ho'olana 'ia nā wa'a a kauluwela ke kai i nā 'au wa'a. 'Āume 'o Tokama a pauaho i kēia 'ola 'ana. A laila, holehole iwi 'ia a kahe kona koko i ka moana a hiki i nā keiki palaoa āna e noho ana i ka moana hohonu. Lawe a'e laua i nā 'ēheu o Tokama a ho'i akula i Nuku Hiva me ke kaumaha lua 'ole. Ua wānana pololei 'ia ke kaula a Putu.

A 'ike 'o Putu i nā palaoa 'elua li'ilii wale nō, ho'omaopopo 'o ia i ka hopena, lu'ulu'u 'o ia i ka nūhou kaumaha.

"Auē, auē," i uē kaukau 'o ia. A laila, ua loli kona mana'o a hū a'ela ka inaina i loko ona. Me ka leo ho'oweliweli, 'ōlelo akula 'o ia,

"Ho'onāukiuki 'oe i nā akua a me nā kānaka, e Kae. No kāu luku wale i ka palaoa a no ka pāna'i uku kekahi, ua pau loa ke kākō'o o kēia holoholona i ka lāhui kanaka!"

No'ono'o 'o Putu e hele nona iho, akā, ma muli o ka ho'okikina o kāna mau kaikamāhine, ua 'ae 'o ia iā lāua e ho'okō i kāna 'ōlelo kauoha. I loko o ho'okahi hola, e holo hema ana 'o Rua lāua 'o Tahine, a i 'Upolu ma luna o nā palaoa 'ōpio 'elua. Na ka 'ino i lawe aku ia lākou. 'Ōlapa ka 'uila a ku'i ka hekili ma ka moana pōuliuli. (Ua hō'aha 'ia 'o Rua lāua 'o Tahine i ke kaula ikaika ma lalo o nā lei onaona a lāua e komo ana.)

Hō'ea ka 'ino i 'Upolu ma mua o ka hiki 'ana o Rua lāua 'o Tahine. Luku ho'opapau 'ia nā hale a me nā kumu nui o ia mokupuni. Ku haluka ka po'e me ka maka'u.

"O kēia ka makani aheahe e lawe mai ana i kāu mau wahine?" i nīnau ai lākou iā Kae.

"E hele ma kahi 'ē o make kākou a pau! E hele i kai a mihi nou iho a no mākou kekahi!"

'O kona kunewa nō ia i kahakai i lohe 'ia ai ka leo hāwanawana.

"E Kae, ua hiki mai māua nou."

Kapalili 'o Kae i kona 'ike hou 'ana iā Rua lāua 'o Tahine. Ho'olei lāua iā Kae i nā lei me ke kaula ikaika ma lalo, ma kona 'ā'i, kona mau lima, wāwae a me kona ku'eku'e wāwae. A laila, huki honua lāua i nā kaula a hina 'o Kae ma ke one.

"Ke naki'i nei māua iā 'oe me he i'a lā, he mōhai na nā kahunā o ko māua makuahine."

Ho'opa'a lāua iā ia ma ke po'o o kahi o nā palaoa a pēlā nō i ho'iho'i 'ia ai i Nuku Hiva. Noi ha'aha'a 'o Kae iā Rua lāua 'o Tahine e ho'ōla iā

ia, akā, 'a'ole lāua i ho'olohe. Lawe akula lāua iā ia i nā kāhuna ma ka *marae* (heiau) o ko lāua makuahine.

"He uku pāna'i 'oe na nā akua, e Kae. Ma muli o kāu hana 'ino i ka palaoa, ua lilo loa nā hoa maika'i o ka lāhui kanaka. E uku ana mākou, no ka mea, e hō'alo loa ana nā palaoa i nā kānaka no ka wā pau 'ole."

A make 'o Kae ma ka *marae*, iho iholā 'o Putu mā me ke kaumaha lua 'ole a hiki i ka pā o nā palaoa 'ōpio. 'Ōlelo akula lākou i nā palaoa i ka wehe 'ana i ka 'ipuka,

"E ha'alele aku 'olua. Kūpono 'ole ka lāhui kanaka. E noho i ka moana hohonu mai kēia mua aku a mālama pono!"

A pau ko Putu 'ōlelo 'ana, huli aku nā palaoa mai Nuku Hiva a holo akula lāua. 'Ike ke kia'i ma ka wekiu o ke kumu lā'au ki'eki'e loa i 'elua puhi ma mua o ko lāua nalowale loa 'ana. Ua lilo loa nā palaoa o Nuku Hiva.

Hawai'i

Although this collection was put together primarily for use in the Hawaiian language immersion schools, its focus is not on Hawai'i. There are many Hawaiian folk tales presently available in the Hawaiian language for use at almost every grade level. There are those taken from early Hawaiian language newspapers, modern translations from Hawaiian and English versions, and adaptations developed from oral accounts. The following story of "Pōhakuloa" is from "The Legend of Hi'iakaikapoliopole" which was published in *Kū'oko'a Home Rula*, October 19, 1910. Credit must be given to Noenoe Silva, instructor of Hawaiian language at the University of Hawai'i Mānoa. She painstakingly retyped the text from the newspaper, including the diacritical markings, and then translated it into English. It is from her fine translation and retyped newspaper copy that I was able to adapt this story to a younger audience, while retaining some of the original text.

Pōhakuloa is just one story within the longer saga of Hi'iakaikapoliopole. At the point where this portion of the story begins, Hi'iaka and her traveling companions, Wahine'ōma'o and Lohi'au are returning to Hawai'i from Kaua'i. They are off the northern coast of O'ahu at a place called Kīlauea, where Hi'iaka visits the people along the shore while her friends remain on the canoe.

The crowd that has gathered around an ocean water swimming pool is dazzled by Hi'iaka's beauty, but is afraid to bathe in their usual spot because of the sudden appearance of a huge rock in the middle. A village girl who has not seen the rock, dives in, hits her head and dies. Hi'iaka, with her mystical powers, restores the girl's life and sets about

ridding the pool of the evil rock which she knows is also a supernatural fish who destroys canoes and humans as well. She foretells what will happen to the sea and the sky, and indeed the people are witness to a terrible battle between the beneficent powers of Hi'iaka and the evil rock body of the fish spirit. They are amazed and pleased that she has made their pool safe, and marvel at the rock which is flung all the way to Kalaeoka'ena where it was still seen at the time the story appeared in the newspaper in 1910.

Pohakuloa

He wahi māhele mo'olelo kēia no Hi'iaka ma Kalaeoka'ena i kona ho'i 'ana mai mai Kaua'i me Wahine'ōma'o lāua 'o Lohi'au. Ma ka 'ao'ao 'akau iki o Keawa'ula, ma ka moku o O'ahu, hana 'o ia i kekahi mau hana kupaianaha ma ke kipuka kai o ia wahi.

A pae ma'alahi ko Hi'iaka mā wa'a i ke kaha one, kū a'ela 'o Hi'iaka a hele akula a i kona hō'ea 'ana aku i ka 'ōlaelae 'āuna i kapa 'ia 'o ke kipuka kai o Kīlauea. Ma laila 'o ia i 'ike ai i ka po'e o ia wahi e nonoho ana. Maopopo iā Hi'iaka ka hana ma'amaui o ua po'e e pu'ulu'ulu nei, he lele kawa. Akā, 'a'ohē po'e 'a'a i ka lele kawa, no ka mea, kū kekahi pōhaku nui malihini loa i waena konu o ka pōnaha kai. 'Akahi nō a 'ike 'ia ia pōhaku iā lākou e lualā'i ana. Maka'u lākou i ia pōhaku nui malihini.

'Ike maila ka po'e iā Hi'iaka e hiki mai ana a no ke kikiki a ka lā i ka lae kahakai, ua hele a 'ulā'ulā ko Hi'iaka pāpālina nohea me he mea lā, komo 'o ia i ka lei 'ōwili lehua. Ho'ōho akula kekahi o ka po'e,

"He keu ho'i kēia a ka wahine u'i nui wale e hele mai nei."

Maopopo iā lākou, he wahine maka malihini loa kēia, no ka mea, 'a'ole i 'ike 'ia kona 'ano u'i ma O'ahu a puni.

Aloha akula 'o Hi'iaka i nā po'e nei me ka 'ōlelo,

"'Ano'ai wale 'oukou e nā kini 'ōiwi o Keawa'ula nei!"

A pane maila lākou iā Hi'iaka,

"Aloha mai, ua mana'o mākou he ali'i nō e hele mai ana no ke kū a'ela i ka 'ōnohi 'ulā ma luna pono o ko 'oukou wa'a nei. 'O wai ke ali'i e kau mai nei ma luna o kēlā wa'a?"

"O Lohi'au kona inoa, a he ali'i no Ha'ena a no Kaua'i nō a puni.
He aha ka hana a 'oukou e noho nei ma 'ane'i?"

Pane maila ka po'e,

"Kā, 'o kēia ko mākou wahi e 'au'au mau i nā wā a pau. Aka, i ko mākou hele 'ana mai i kēia lā, 'ike iho nei mākou i nēia pōhaku nui e ku mai nei i loko o ke kawa o mākou. He mea hou kupaianaha kēia. 'A'ole mākou i 'ike iki i ia pōhaku ma mua, ma kēia wahi, 'akahi wale nō.'" ¹

I ia manawa, mai kahi 'ē, mai ke kauhale mai paha, i hele mai ai ke kaikamahine i 'ohu'ohu i ka lei 'ilima. 'A'ole i 'ike mua kēia kaikamahine i kēia pōhaku malihini, a lele 'o ia i loko o ke kawa me ka nānā 'ole iho. Iā ia i pā ai i luna o ka pōhaku, lele a'e kona aho a komo akula i ke kai.

A 'ike 'o Hi'iaka i kēia pō'ino nui, lele 'o ia i ke kai a loa'a ke kino o ua kaikamahine pō'ino nei. 'Au'au 'o ia ma kai a'e a pae me kāna ukana ma luna o kekahi pōnaha kai ma kahi kokoke i Makua.

'Ua ka po'e a holo lākou i kahi i pae a'e ai 'o Hi'iaka. Kau 'o ia i ke kaikamahine ma ke one a oli i kēia kānaenae:

"E ka pua o ka 'ilima ē

Hō mai ana ho'i he ola

E Makua i ka nu'a o ke kai ē

Hā'awi mai ana ho'i i ua ola

E ola ku'u kama i ka hu'a o ke kai

*A ola 'oe iā Kāne i ka wai ola.*²

¹ Ku'aka'a Home Rule, 10/19/1910, 'ao'ao 1, kolamu 2.

² Ku'aka'a Home Rule, 10/19/1910, 'ao'ao 1, kolamu 2.

I ka pau 'ana o kēia kau, kū a'e 'o Hi'iaka i luna a uhau a'ela i kona pā'u kupaianaha ma ka 'ao'ao 'akau a me ka hema o ua kaikamahine nei. A ua ola hou 'o ia. A laila, 'i akula 'o Hi'iaka i ka po'e e pū'ulu'ulu nei,

"Ua ho'ōla hou 'ia 'o ia nei. Akā, 'o kona wahi palapū 'ili ho'i, na 'oukou e hana aku. Nui nā launahale o ke kuahiwi e kāpa'i iho ai i kona wahi 'eha. "A'ole nō e li'uli'u a ko ia nei ola nō ia."³

"Ho'okahi wale nō ka'u hana i koe, e ki'i aku i kēia pōhaku kupua e kū maila i ko 'oukou kawa a e hu'e aku iā ia."

Pehea 'oe e hu'e aku ai i ia pōhaku nui?" i nīnau mai ai ka po'e o Makua iā Hi'iaka.

"E hemo auane'i kēlā pōhaku, a ke hemo aku ia, hemo nō ho'i ka nāhāhā o ko kēia kaikamahine kino. 'E ho'iho'i aku kekahi o 'oukou iā ia i ka hale a e hele aku au e kiola a'e i ka pulakaumaka o 'oukou i nei wā."⁴ Mau nō ka Hi'iaka 'ōlelo,

"Makemake au e ha'i iā 'oukou, he keu nō ka maha'oi o kēia pōhaku nei. He ho'ohana kona 'ano. 'Nui nō na'e kona 'o'ole'a, mole kona kumu i ka papakū o ke kai, akā, i uhalu mai kona ikaika iā'u lele 'o ia a 'o Waialua a i ke kaha o Ka'ena e kūlohia ai 'o ia i nā kau a pau ma kēia mua aku."⁵

Ho'omau 'o Hi'iaka i ke kama'ilio 'ana,

"O Pōhakuloa ka inoa o kēia pōhaku. 'He pōhaku wāwahi wa'a, a pepehi kanaka nō ho'i kēia."⁶ He kanaka maoli 'o ia a no kona

³ *Ku'aka'a Home Rule*, 10/19/1910, 'ao'ao 2, kolamu 1.

⁴ *Ku'aka'a Home Rule*, 10/19/1910, Mokuna IV, 'ao'ao 2, kolamu 1.

⁵ *Ku'aka'a Home Rule*, 10/19/1910, 'ao'ao 2, kolamu 1.

⁶ *Ku'aka'a Home Rule*, 10/19/1910, 'ao'ao 2, kolamu 1.

ho'owahawaha i ka 'ohana o kēia kaikamahine, inā e hemo 'ole 'ia 'o ia mai ka pōnaha kai, e lilo ana 'o ia i pōhaku luku ho'omā'ino'ino."

I kēia manawa, kū a'e 'o Hi'iaka i luna a hele akula i ka pōnaha kai, a e hahai ana ka po'e ma hope. Kū 'o ia ma ka'e o ua pōnaha kai lā, a 'ōlelo akula ia lākou,

"E kapa 'ia kēia pōnaha kai 'o Kīlauea, he koko'olua 'o ia o Kīlauea ma Kaua'i, 'o ke kolu ho'i, aia 'o ia ma ka moku o Hawai'i nuikuali'i, i ka houpō o Kāne."

"E nānā a'e a e 'ike 'oukou i ke kai e pi'i a'e ana i waena moana me he waipu'ilani lā, a lele ka huna o ke kai i luna o Kulaokalā a'e nei.⁷ E mana'o ana 'oukou he kino i'a kēia. A laila, e 'ike auane'i 'oukou i nēia pōhaku e lele ana a i ka huli o Waialua, e like me ka'u i 'ōlelo iho nei ia 'oukou."

Aia ho'i, lele iho 'o Hi'iaka i loko o ke kai a nalowale loa 'o ia. Ho'omaka ke kai e pi'i a'e a kaiko'o.

"Kupikipiki'o ka moana, popo'i kai uli, kū ka puna kea i uka, halulu nā makalae i ka ua [no ka] mea, he haluku a ke kaiko'o."⁸

Mana'o ka po'e ma ka'e o ka pōnaha kai, ua make 'o Hi'iaka. I ia manawa, noho iholā lākou me ka nūnē a me ka minamina no kēia wahine malihini.

Akā, aia ho'i, 'ike aku lākou nei "i ka pi'i 'ana a'e o ke kai i waena moana lilo, a kū pololei i luna a mau a'ela nō ka pi'i 'ana a ua wai lā i luna o ka lewa."⁹ Lele a'ela ke kai a komo i ke aouli. 'A'ole i li'uli'u iho, e lele ana ke kai i luna o Kulaokalā.

⁷ *Ku'aka'a Hame Rula*, 10/19/1910, 'ao'ao 3 kolamu 1.

⁸ *Ku'aka'a Hame Rula*, 10/19/1910, 'ao'ao 3 kolamu 1.

⁹ *Ku'aka'a Hame Rula*, 10/19/1910, 'ao'ao 3 kolamu 1.

I ia manawa nō, ua ho'omaopopo ka po'e, 'a'ole i make ka wahine kamaha'o. Nei akula kekahi 'ōla'i nui i ho'onaue a'e i ka honua o O'ahu, "he haluku 'ana ho'i, pu'oa 'ana ke kai i loko a'e o ka pōnaha kai o Kīlauea."¹⁰ 'A'ole i 'emo, 'ō'ili a'ela he mea nui mai loko a'e, a lele kōheoheo 'ana i loko o ka lewa.

'A'ole i kana mai ka ho'uka kaua ma waena o Hi'iaka a me ke kino pōhaku! Iā lāua e hakakā ana i waena moana, ua make akula ke kino i'a pā'ē'ē. A ho'i akula 'o Hi'iaka i ka pōnaha kai, nanao iho kona lima ma lalo o ke kino pōhaku a hui a'ela i ia pōhaku a lele i luna. No kēia kiola ikaika 'ana o Hi'iaka, lele ka pōhaku a hā'ule ihola ma ka huli o Waialua e pili nō i Kalaeoka'ena. Nānā a'ela ka po'e i luna a ho'ōho akula lākou,

"Aia kēlā mea nui ke lele a'ela i loko o ka lewa, - ē! Aia ka pōhaku i kū iho nei ma 'ane'i - ē! Aia ke lele ala i Kalaeoka'ena."¹¹ A laila, puka a'ela 'o Hi'iaka mai loko a'e o ke kai a hele aku 'o ia i kahi e kuku hui ana nā kānaka. I kēia manawa, nīnau kekahi kama'āina iā ia,

"Ma muli o kāu mau hana kamaha'o a kupanaha, maopopo iā mākou, 'a'ole kou he kino kanaka maoli e like me ko mākou. He kino akua kou. 'O wai kēia kupua i hele mai nei i waena o mākou nei?"

Pane akula 'o Hi'iaka, "'O Hi'iaka ko'u inoa."

A laila, wehewehe 'o ia i ia mau kānaka lā e hō'au'au i ke kaikamahine pōpilikia i ke kai kualima a i ke kai maoli a kualima. Hā'awi aku 'o ia i ka pani, i wahi 'ōhiki maka loa e kanu iho me ia ola nō ma lalo pono o ka paepae o ko ke kaikamahine hale.

A pau kona kama'ilio 'ana me ka po'e o Keawa'ula, ua hele aku 'o ia a loa'a mai ke aikāne, 'o Wahine'ōma'o a me ke kāne, 'o Lohi'au. I ka

¹⁰ *Ku'aka'a Home Rule*, "ao'ao 3, kolamu 1.

¹¹ *Ku'aka'a Home Rule*, "ao'ao 3, kolamu 1.

ho'omaka 'ana o ka 'ino i ka moana, ua pae maila ko lākou wa'a i ke kaha one o Keawa'ula. Pelā nō lākou i palekana ai.

'A'ole i pau ka mo'olelo o Hi'iaka a me kona mau hoa hele. Mau nō ko lākou huaka'i 'ana mai Kaua'i a i ka moku o Hawai'inuikualī'i, akā, e nā makamaka heluhelu, 'o ia wale nō no kēia mokuna. Aia nō kēia pōhaku ma Kaleoka'ena i 'ike mau 'ia e ka po'e holo ka'a'ahi. A, 'o Pōhakuloa nō ho'i kona inoa e hea 'ia nei e nā kama'aina o Waialua a me Wai'anae a i kēia wā.

Nā Hua 'Oelo Hou

'auna - pae, pū'a
haluku - kamumu, he kani
halulu - wawa
ho'ohana - lapuwale, he 'ano ho'onāukiuki
ho'owahāwahā - ho'okae
houpo - umauma
huli - māhele o kekahi wahi
kapa'i - la'au lapa'au
kōheoheo - hā'ule
kuku - piha ku'i
kulohia - lohi
kupikipiki'o - 'apikipiki
luaia'i - luana
nanao - 'ō iho
nei - nākolo, 'olapa
'olaelae - nā lae li'ili'i he nui
'onohi 'ula - he māhele o ke anuenue 'ula
pā'e'e - ho'okalakupua
uhau - ku'i
palapu - 'eha
pōnaha - he kāheka
pulakaumaka - ka mea e no'ono'o mau 'ia
puna kea - ke ko'a i kiola a'e 'ia ma ke one
pu'oa - lapa a'e, ho'oki'eki'e
pū'ulu'ulu - 'akoakoa
uhalu - hō'emi
waipu'ilani - he wai i ka moana e puhi a'e i ka lani

Rapanui

Many of the myths and legends of the major dieties of Rapanui are either half-forgotten or lost. The influence of traditional religions may have waned before the coming of Christian missionaries, yet the folk tales that survive today are filled with the familiar spirits and supernatural beings, the *tatane*, who resisted the radical changes which took place during the last century. Rapanui, on the far eastern corner of Polynesia, shares its cultural origins with its neighbors to the west, particularly Mangareva and the Marquesas, yet it is out of the subtropical and tropical climactic zones and its natural resources are sparse. Life on the island was harsh. There were no fringing reefs providing a ready supply of fish, rainfall and fresh water sources for extensive agriculture were sporadic and unpredictable, and there were few trees for shelter and large-scale canoe-building. What there was in abundance however, was tufa, a stone perfect for creating the masterpiece statuary (*moai*), whose fallen remains still dominate the landscape. A class of carvers, both of stone and the wooden *moai kavakava*, developed to a level equal to or superior to those of other island cultures. More unique still were the written records of the old traditions, told by the *korohua* (the "old ones"), which were set down on tablets called the Rapanui transcripts.

Many of the surviving Rapanui stories refer to historical events like the discovery voyage of Hotu Matua, the tribal warfare between the Long Ears and Short Ears that was popularized in a recent Hollywood film, and the cult of the "Birdmen." In keeping with the theme of this collection however, the following story is about guardian spirits to whom were ascribed the toppling of the great stone statues and the

beginning of the warfare era. Some versions deal with lengthy lists of place names and genealogies, but this story is simplified for a young audience. The *tatane* here are a giant lobster who terrorizes fishermen and a sorceress whose anger at being insulted by those of lower rank who neglected to give her the food to which she was entitled, causes the abrupt end of the stone-carving era.

‘O Ko-Tetu-Ko-Te-Ura-Rarape-Nui a me ka Luahine

Kaulana ‘o Rapanui i nā *moai* (ki‘i) pōhaku. I ka wā kahiko, ua kū ha‘aheo nā ‘auna ki‘i pōhaku me he mau koa kia‘i lā ma nā ahu o nā ‘ohana ma kēia mokupuni. ‘A‘ole i mōakāka ke kumu no ka hina ‘ana o nā ki‘i pōhaku a me ka ho‘opau koke ‘ana o ke kālai pōhaku ‘ana. Eia kekahi o nā mo‘oka‘ao e wehewehe ‘ia ai kēia hanana.

I uka ma Rano Raraku kahi i hana ai nā *tangata anga moai*, ka po‘e kālai i nā ki‘i pōhaku, no nā makahiki he mau haneli. Ki‘eki‘e ke kulanā o ia mau kānaka, a ua hānai ‘ia lākou e nā *tangata keukeu* (kānaka limahana).

Ma kai o Hanga Kikiri Mariu, ma kahi kokoke i ka hula‘ana, ma ka ‘ao‘ao komohana ‘akau o ka mokupuni i ‘ike mua ‘ia ai ka ula nunui, ‘o Ko-tetu-ko-te-ura-rarape-nui. Noho ‘o ia i ka lua ma ka papaku a pepehi ‘o ia a make i nā mea lawai‘a he nui lehulehu i ka haki ‘ana i ko lākou mau kua. Ma muli o ia hana ‘ino, ua kapa ‘ia ‘o ia "*te me‘e rakerake*" (ka mea ‘ino). ‘Ōlelo mau ‘ia, "‘A‘ole loa e loa‘a ana kēia ula pilikua." Ua lu‘u iho nā kānaka ‘o i‘a he nui, akā, ‘a‘ole lākou i ho‘i. Ua nalowale loa lākou. No laila, ho‘ō nā mea lu‘u i koe i nā ula li‘ili‘i ma nā wahi ma‘amau i mea e hānai ai i nā kānaka kālai pōhaku.

Ma hope iho, ho‘oholo ka po‘e lawai‘a e ‘o i ia ula pilikua, ‘o Tetu. ‘O ko lākou kā ‘upena nō ia i ka mea nunui a ikaika. Kau lākou i ke ki‘i lā‘au o ke kanaka i maunu i loko waena o ia ‘upena. ‘O ke ali‘i nui ka luna kia‘i o kēia hana a nāna nō i alaka‘i i nā mea lu‘u ho‘opa‘i. Ho‘au lākou i ka ‘upena ma luna pono o ko ka ula lua a kāhea akula ka mea ‘ōpio loa o lākou,

"Na'u e lu'u mua. E hahai iho mai 'oukou a ho'ohihi ia ia i ka 'upena."

Lu'u iho ia 'ōpio a 'ume maila i ka ula i loko o ka 'upena a pa'a 'o ia. Kūpaka ka pilikua i 'ō i 'ō, akā, hihi nō 'o ia. A laila, ua haki pākahi 'ia kona mau wāwae. Kauō a'ela nā mea lu'u ia ia ma ke one a 'uā ka po'e, "Eeee, Ko-tetu-ko-te-ura-rarape-nui!"

Ua ho'oholo ka po'e limahana e 'amo a'e i kā lākou i'a nunui mai ka 'ao'ao komohana 'ākau (ma kahi kokoke i ke ahu Maitaki Te Moa) i uka a i Rano Raraku a hā'awi aku i ka po'e kālai pōhaku. He kūpono kēlā no ka hana nui a me ke kūlana hanohano o lākou. A hō'ea akula ka po'e limahana i Rano Raraku, ua hā'awi 'ia ka ula i nā *tangata honui* (nā kānaka 'ihi) no ka ho'omāhele 'ana. 'O ka hana ma'amau, ho'omākaukau 'ia ka mea 'ai no ka po'e kālai ma Hanga Nui a i 'ole ma Orohie i ka imu a ka luahine *ivi atua* (kahuna). Nui kona mana e 'ike 'ia e ka po'e kālai. Kāhea akula te *tangata anga moai* i ka *ivi atua*,

"E ho'a i ka imu no ka ula pilikua. A e ho'okomo 'oe i ka 'uhi kekahi. 'Ono ka 'uhi me ka ula."

Pane akula ka *ruau* (luahine),

"Ke ho'omo'a 'ia ka mea 'ai, e wehe mai, akā, mālama i wahi 'āpana na'u, e 'olu'olu."

"Hiki nō," i 'i maila ke kanaka kālai.

Ua ha'alele ka *ivi atua* e kipa aku i kona kaikunāne 'oiai e ho'omo'a 'ia ana ka ula. A mākaukau ka mea 'ai, 'a'ole i ho'i mai ka luahine. No laila, ua 'ai nā kānaka kālai i ka ula a pau loa. 'A'ole lākou i mālama i kahi 'āpana nāna. Poina wale kāna 'olelo ia lākou. A laila, ho'i aku lākou i ka hana, ke kālai 'ana i ke ki'i nui, Te Tokanga, ka mea a lākou e kūkulu ai i Vinapu, ma ke Ahu Mataitai. Ua pau ke alo, ka 'a'i, a me nā

lima a 'ane'ane mākaukau no ka ho'oka'awale 'ana a'e mai ke kahua. I ka *ivi atua* i ho'i mai ai i kona hale, ua 'ike 'o ia i nā iwi wale nō o ka ula pilikua.

'A'ohe mea i koe nāna a pi'i a'e kona inaina (*kū ate hopo ana te manava*). Ho'omaka 'o ia e uē a me ka leo nui, ho'ohei mana'o,

"E nā ki'i e kū a'e nei, e hina 'oukou a pau no ka wā pau 'ole! Na ka ula pilikua ka hewa, nāna ka i koi ia 'oukou e 'aihue i ka'u mea 'ai. E hina pa'a ma ka honua a mau loa!"

Ua hina nā ki'i pōhaku ma nā ahu a pau a puni ka moku o Rapanui. Pa'a lakou i ka mana o ka luahine. Ma ia mua aku, 'a'ole i kālai hou 'ia nā ki'i pōhaku kaulana, a ua ho'omaka nā kaua weliweli ma waena o nā 'ohana a ho'omau i nā paio a hiki i ka hō'ea 'ana o ka po'e haole.

Ho'okahi wale nō kēia o nā mo'oka'ao e pili ana i nā mea kupaianaha ma Rapanui i ka wā kahiko.

Kahiki

Rona Nihoniho Roroa, (or Nona, as she is called in some versions), is said to be an ancestor (great-grandmother) of the legendary high chief Tahiki who performed many great deeds in the South Pacific. In Tahiti, the story of Tahiki begins with Nona-of-the-long-teeth, a wicked *vahine kaitangata*, who lived below the treacherous and foreboding cliffs of Tahara'a on Tahitinui, and who ate unsuspecting male travelers. It is a classic Polynesian love story in which the handsome hero, a young chief from the nearby district of Mahina, hears of the great beauty of Hina, daughter of the protective Nona, and comes to rescue her, kills the evil witch and takes her to be his wife. A conceited, pretentious village youth is included in the story as a contrast to the brave, yet humble hero. The tale has genealogical significance, it speaks of the morality and social order of the time, and endures because of its link to a specific geographic location, the cliffs of Tahara'a. As with most Polynesian folk tales there are many versions of the story. The following is a mix of several, with elements chosen for linguistic and historical reasons as well as to hold the interest of a young audience.

Nona Nihoniho Loloa

Na Nona-nihoniho-loloa ke ali'i nui, 'o Tahaki. U'i 'o Nona a ki'eki'e nō ho'i kona kūlana ma ka 'āina o Tahara'a, akā, ma muli o kona mau niho nunui a me kāna hana 'ino, ua ha'alele koke kāna kāne ia ia. He *vahine kaitangata* (wahine 'ai kanaka) 'o ia. Noho 'o ia ma kona hale i ka malu o nā pali kūnihinihi o Tahara'a, a ma hope iho, ua hānau 'ia he kaikamahine i kapa 'ia 'o Hina.

Hānai pono 'o Nona ia Hina. Hō'au'au 'o ia ia ma hope o ka hānau 'ana, hamohamo i kona kino me ka 'aila 'iliahi, kaomi i kona po'o i ke 'ano u'i. Nahu 'o ia i ko Hina lihilihi i mea e ho'oulu lō'ihi ai, a 'opā'opā i kona mau manamana lima me kona lima nui e ho'olomio a puāhilo ai. Ua hānai 'ia 'o ia i ka mea 'ai maika'i. Lawai'a 'o Nona ma ka pāpapa i nā pāpā'i palupalu loa na Hina. Mōhala a'ela 'o ia e like me ka pua nani makamae o ka pohō pōlio o Tahara'a. 'A'ole maopopo ia Hina ka mea 'ai a kona makuahine.

Pe'e pao 'o Nona ma lalo o ka pali ma Tahara'a i ke alapao i huaka'i 'ia e ka po'e i ke kai emi i mea e hō'alo a'e ai i ka pi'ina kūnihinihi. He ala pōkole ia. Kali 'o ia ma laila, a kā'alo a'e nā kāne, hopu a 'ai iho 'o ia ia lākou. No laila, kaka'ikahi ke kanaka i kēlā moku, (aia nā hale noho 'ole 'ia), a ho'opuehu 'ia nā iwi ma ke ana o Nona. 'A'ole i 'ike 'ia ka huina helu o nā kāne i komo i ia alapao pouli, i ho'opu'ua 'ia e nā manamana lima loloa a iwiiwi.

Lili 'o Nona i ko Hina u'i a hūnā 'o ia ia mai ka po'e 'ē a'e. 'A'ole pa'akiki kēia, no ka mea, a hala nā makahiki, hō'alo a'ela ka po'e i ka moku o Tahara'a. Ua ku'i ka lono ma'o a 'ō i ka *vahine taitangata*. I ia manawa ho'okahi, ua ho'olaha 'ia ka nani o Hina me he mea lā e

hāwanawana ana ka makani aheahe i nā lau niu mai Tahitinui a i nā lae o Taiarapu. Mai nā kauhale mamao loa i hele mai ai nā 'ōpio kāne wiwo'ole. Aka, 'a'ole lākou i 'ike hou 'ia. Ua nalowale loa.

Ma ka moku o Mahina ma kēlā 'ao'ao o Tahara'a, ua noho ke keikikāne a ke ali'i nui. 'O Noatu kona inoa. 'A'ohe ona hoihoi i ka male 'ana, aka, ua kauoha kona makuakāne iā ia e huli i wahine nāna. 'O kona hele nō ia i Tahara'a me ka 'ōlelo 'ole i kona makuakāne e 'ike maka i ka u'i o Hina nona iho. Wahi āna, pupuka nā wahine o Mahina.

A hō'ea aku 'o Noatu i ke alapao o Nona, kū 'o ia i ka waha me ka no'ono'o, inā komo 'o ia i loko i ka pō'ele'ele me kāna 'ihe, e hālāwai ana paha 'o ia i kekahi ku'ia. A laila, nāna iho 'o ia i ke kai nalunalu. 'A'ohe kanaka hiki ke hele ma kēlā 'ao'ao. 'O kona nānā a'e nō ia i luna. Kū pololei nā naele ma ka pali pōhaku pāhe'e, aka, hiki paha iā ia ke pi'i a'e. Ua koho 'ia ke alapao e ka hapanui o nā kānaka 'ē a'e no ka ma'alahi. E aho ke ala i luna iā Noatu, no ka mea, 'ike 'ole 'ia ka hihia, ka 'ino e hiki mai ana paha i loko o ke alapao. 'Oiai 'o ia e pi'i a'e ana, ua nānā 'o ia i lalo a 'ike i kahi wahine u'i e 'au'au ana ma ke ki'o wai. 'O ia 'o Hina. Iho ihola 'āwiwi 'o Noatu i lalo a kāhea akula 'o ia iā Hina,

"E hele mai ku'u ipo aloha. E hele pū kāua i ka 'āina o ko'u makuakāne."

Pu'iwa 'o Hina a huikau nō ho'i. He aha ia mea nohea ma mua ona? Me ka 'āwiwi, wehewehe maila 'o Noatu i ke 'ano o nā kāne a me nā mea 'ē a'e a Hina i 'ike 'ole ai. 'Ano kānalua 'o ia iā Noatu e wehewehe ana e pili ana i ko Nona 'ano. Ua mālama pono 'o Nona iā ia a no laila, pehea 'o ia e 'ai ai i nā kāne ma ke ala hele? Akā, ma hope iho, hilina'i 'o Hina iā Noatu a koi ikaika 'o ia i kēia kāne nohea e ha'alele ma mua o

ka ho'i 'ana mai o Nona. Ho'ohiki 'o Hina e huli aku a male iā ia i kekahi lā. A li'uli'u aku, ua ha'alele 'o Noatu me ka 'olelo ho'ohiki,

"E kali ana wau iā 'oe i nā lā pākahi a pau i ka waha o ke alapao ma ka 'ao'ao ma'ō aku. Mai noho lō'ihi 'oe o lilo 'auane'i ana ko kāua manawa."

I ka lā a'e, ua hiki mai kekahi 'ōpio kāne 'ē a'e, mai ka moku o Tautira e 'ike i ko Hina u'i nona iho. 'O kēia kāne ho'i, ho'okano a hō'oio kona 'ano. Ma kahi o 'umikūmāiwa ona makahiki. 'O Mono'i kona inoa a e like me ka mana'o o ia inoa, hamo 'o ia i ka wai 'ala tiare ma kona 'ili. Aloha nui 'ia 'o ia e nā wahine ma ka moku o Tautira a, 'o kona hele nō ia i Tahara'a e 'ike inā lilo ana 'o Hina iā ia.

'A'ole 'o Nona ma kona wahi pe'e i ko Mono'i komo 'ana i loko, a holoholo nanea 'o ia i 'o Hina iā ia e wa'u niu ana. Ho'omaopopo koke 'o Hina i ko Mono'i 'ano hūpō. Nīnau akula 'o ia iā ia,

"Ua 'ike 'oe iā ha'i ma ke ala hele, 'o Nona-nihoniho-loloa paha?"

"A'ole," i pane mai ai 'o Mono'i. "A'ole wau maka'u, no ka mea, he wahine 'o ia, 'eā? 'A'ole au i launa pū i ka wahine aloha 'ole ia'u."

"Ka! Aia anei nā kānaka hūpō 'ē a'e e like me 'oe ma kēia honua?" i ho'oho ai 'o Hina. "He wahine nō au, akā, he mea 'ole ia'u ke 'ai 'o Nona iā 'oe."

'A'ole i 'emo, ua nalowale ko Mono'i wiwo'ole. Lele a'e 'o ia a holo 'āwiwi i ka waha o ke alapao.

"A'ole ma ke alapao! E ho'i auane'i mai ana 'o Nona," i 'uā ai 'o Hina.

Nanā a'ela 'o Mono'i i luna i ka pali a i ke kai pi'i i lalo kekahi. 'A'ohe wahi e pakele ai. Ua noho 'o ia i lalo e uē ana me ke po'o ma kona mau lima.

No'ono'o 'o Hina iā Noatu. 'Oko'a loa kēia kanaka ho'okahakaha mai kāna ipo makoa a hū a'ela kona aloha no Noatu.

"E hahai mai ia'u," i kauoha ai 'o Hina iā Mono'i. A alaka'i 'o ia ia ia i ke ana li'ili'i i ho'ohūnā 'ia e ka pōhaku nui ma ka waha. Maka'u loa 'o Mono'i, akā na'e, ua waiho 'o Hina iā ia i laila. Hele 'o ia i nā la a pau e hānai iā ia i ka i'a, ka ulu i loko o nā lau *purau* (he 'ano kumu lā'au), a me ka mai'a.

A hala kekahi mau lā, 'olelo maila 'o Mono'i iā Hina,

"Maopopo ia'u e ku'u wahi pua onaona, aloha nō 'oe ia'u. 'Olu'olu au ma 'ane'i. E noho ana paha au no ka manawa lō'ihī."

A lohe mai 'o Hina i kēia 'olelo, hele a uluhua 'o ia a ho'olālā i ke kipaku 'ana aku iā ia. I kona 'ohi'ohi 'ana i ke koena o ka mea 'ai, 'a'ole i 'ike 'ia ka wahine kalawī, me ka lauoho kiwalawala, me kona alo e pe'e ana i ka nahele. Lohe 'o Nona i ka 'olelo huna e wehe a'e i ka pōhaku mai ka waha o ke ana. Ma hope o ko Hina ha'alele 'ana, ua puka a'e 'o Nona mai kona wahi pe'e. Ku 'o ia i mua o ka pōhaku a kāhea akula 'o ia,

"*'O Mono'i te tāne, 'o Hina te vahine, a puta mai i vaho.*"

Akā, ua maopopo iā Mono'i ka leo o ia *vahine taitangata* a pane 'o ia penei,

"A'ole 'oe 'o Hina. 'O Nona-nihoniho-loloa 'oe.

A laila ho'omākili 'o Nona i ka pōhaku me ka 'olelo,

"*Te tumu o te papa e vahia.*"

Holo 'o ia i loko, lālau iā Mono'i a 'ai iā ia a pau, koe ka na'au a me nā iwi.

Iā Hina i ho'i hou ai i ka lā a'e, 'ike 'o ia i ko Mono'i na'au a me kona iwi i loko o ke ana a maopopo koke iā ia na wai i hana. 'O kona

māmā ka i ‘ai i ia kāne hūpō nei. A laila, huli ‘o Hina a holo aku me ka māmā i loa‘a i kona wāwae a hiki i kona hale.

"Pono au e akahēle ‘ānō!" Ua noho mālie ‘o ia e ho‘olohe ana; ‘a‘ohe kani i waho. Ho‘omana‘o ‘o Hina i kā Noatu ‘ōlelo ho‘ohiki iā ia.

"E kali ana au iā ‘oe ma ka ‘ao‘ao ma‘ō aku o ke alapao." Ho‘oholo ‘o Hina e hele aku i laila. Nāna ‘o ia e ho‘opakele.

Ua ‘oki ‘o ia i ke kumu mai‘a a kau iho i ia mea ma kona moena me ka niu ma ka hopena. A laila, hālī‘i iholā i ke kapa moe ma luna. E hiamoe ana ‘o Hina ke nānā aku. Ma hope o kēia hana, heo akula ‘o ia i ka nahele lauoho. ‘A‘ole i li‘uli‘u, ho‘i mai ‘o Nona i ka hale a kāhea akula ‘o ia iā Hina. No ka pane ‘ole, huki a‘e ‘o ia i ko Hina kapa moe a ho‘ōho aku me ka huhū loa,

"E Hina, ua ho‘olana mai ‘oe iā‘u." A laila, lele ‘o ia i kona alapao e hahai iā Hina.

‘Okupe pinepine ‘o Hina i ke alapao pō‘ele‘ele a ‘āpu‘upu‘u. ‘A‘ole ‘o ia kama‘āina i ke ala e like me Nona, a ‘o ko Nona hopu koke nō ia iā ia i kona puka ‘ana a‘e i ka ‘ao‘ao ma‘ō aku.

"E ku‘u ipo, e Noatu, ua ho‘ā‘o au e hele iā ‘oe, ua ho‘ā‘o au." i ‘uā ai ‘o Hina, iā Nona e kā‘ili ana i kona ‘ā‘i me nā manamana lima iwiiwi.

E nā hoa heluhelu, ho‘omana‘o ‘oe i ko Noatu ‘ōlelo ho‘ohiki? I ka manawa a Hina i puka a‘e ai mai ke alapao, ua ha‘alele iho nei ‘o Noatu i kona wahi kali a lohe nō ‘o ia i ko Hina puoho. Pupu‘u ho‘olei ‘o Noatu a lele i o Nona iā ia e ‘umi ana iā Hina. Ma‘ule ‘o Hina a hina ma ka lepo. Hakakā ‘o Noatu lāua ‘o Nona me ka weliweli. ‘A‘ohe kani koe ko lāua hanu. No ke aloha nui o Noatu na Hina, eo koke ‘o Nona iā ia, a ‘o kona kino ka uku. Hāpai a‘ela ‘o Noatu i ko Nona kino a kiola iho ma ka hālelo ma lalo o ka pali.

Ua ho'i koke 'o Noatu ia Hina a kilipue pū lāua.

"Ua kūkulu au i ko kāua hale," 'i maila 'o Noatu. "He hale maika'i, e hele pū kāua."

Noho pū lāua me ka hau'oli a ma hope iho, ua hānau 'ia 'elua keikikāne i kapa 'ia 'o Puna lāua 'o Hema. 'O Hema ka makuakāne o Tahaki, ka me'e nui o Kahiki. Akā, he mo'oka'ao 'e a'e kēla.

Aotearoa

More Maori folk tales are recorded than those of any other Polynesian culture. Early western scholars published many volumes, and more recently the Maori immersion schools have revived and rewritten many in the Maori language. There are at least seven versions of "Hatupatu and the Birdwoman" in the Library. Several were adapted for children and one was entirely in Maori, with colorful pictures on each page. Without prior knowledge of its popularity, this story was chosen for the collection from reading one of the early volumes by A.W. Reed. Later, after reading the many children's versions, it was an easy choice to edit and translate into Hawaiian.

Hatupatu, the youngest of four brothers, is mistreated by them while on a bird-hunting expedition in the mountains. He outwits them, is subsequently caught by a sometimes kindly, but ugly ogress who is part human and part bird. Again he shows his ingenuity by tricking Kur-ngai-tuku, the bird woman. His triumphant return home gains him new respect from his parents and tribe and the three older brothers are punished for their evil ways. Hatupatu soon becomes a high chief. As a leader of his tribe, he has many later adventures in which he becomes a legendary hero of the people of Rotorua, but they are beyond the scope of this collection and are not included here.

‘O Hatupatu Lāua ‘o Kura-Ngai-Tuku

I ka wā kahiko, ma Mokoia, he moko li‘ili‘i ma ka loko wai ‘o Rotorua, ua noho ‘o Hatupatu a me kona mau kaikua‘ana; ‘o Karika, Hānui, a me Hāloa. Noho pū lākou me ko lākou mau mākua. He mau ‘ōpio ko Hatupatu mau kaikua‘ana, akā, he keiki wale nō ‘o ia. ‘O ia ka punahele a kona māmā.

I ke kau wela, a pala nā hua *pūriri* (he ‘ano kumu ‘oka) a momona nā *kūkū* (nūnū), ua hele lākou ‘ehā i uka i ka nahele ma ka ‘ao‘ao hema o Rotorua, ma waena o ka loko a me Taupō-nui-a-tia i ke kāwili manu ‘ana. Noho lākou i ka *whare* (hale). Ua ho‘āhu ‘ia nā manu i loko o ka ‘aila ma ka *pātaka* (hale ho‘āhu).

‘Au‘a ko Hatupatu mau kaikua‘ana, a no‘ono‘o lākou iā lākou iho wale nō. ‘A‘ole lākou i ‘ae iā ia e hele pū i ke kāwili manu. Ua waiho ‘ia ‘o ia ma ka *whare* a ke ho‘i mai lākou, pono ‘o ia e lilo i mea lawelawe na lākou. ‘Ai kona mau kaikua‘ana i nā māhele ‘ono o nā manu a hā‘awi ‘ia ‘o ia ke koena wale nō, e like me nā wāwae, nā iwi, a me nā hulu. ‘O ia ke kumu no kona pōloli mau. I ka pō, i kona mau kaikua‘ana e ‘ai ana, noho ‘o Hatupatu kokoke i ke ahi i mea e hiki ‘ole ai iā lākou ke ‘ike i kona waimaka.

I kekahi lā, ma hope o ka ha‘alele ‘ana o Karika, Hāloa, a me Hānui me nā ‘auku‘u a me nā ihe i ka nahele, ua pi‘i a‘ela ka pōloli i loko o Hatupatu. Pinana a‘e ‘o ia i ka *pātaka* i ho‘āhu ‘ia nā ipu o nā manu ma ka ‘aila, a ‘ai a piha kona ‘ōpū. A laila, hopohopo ‘o ia i ka huhū wela loa o kona mau kaikua‘ana ke ‘ike lākou i kāna hana. No laila, ho‘ohelele‘i ‘o ia i nā ipu a ho‘ō i kona wāwae a me kona lima pono‘ī me ka ihe a kahe maila ke koko.

Iā Karika, Hanui a me Hāloa i hoʻi mai ai, a ʻike lākou iā Hatupatu e moe ana ma ke ala hele, a puehu nā ipu maʻō a ʻō, hoʻōho aʻela lākou,

"Na wai i hana kēia?"

Kāʻiliʻili ʻo Hatupatu, "He *taua* (kaua)!"

Nānā aʻela nā ʻōpio i ka *pātaka*. Nui nā hakahaka ma waena o nā ipu i koe ma ka hakakau. ʻOiaʻiʻo nō kā Hatupatu ʻolelo. Ua ʻaihue ʻia nā manu! Menemene lākou iā Hatupatu. Hoʻoheheʻe lākou i ke kelekele manu a hamo ma ko Hatupatu wahi palapū a laila, hoʻomeamea ʻo ia e ola hou. Akā, a mākaukau ka ʻaina ahiahi, hāʻawi hou ʻia ʻo Hatupatu i ke koena wale nō o nā manu. Noho ʻo ia kokoke i ke ahi e uē ana i ka ʻino a kona mau kaikuaʻana. ʻAkaʻaka lākou iā ia,

"ʻAʻole ia nā waimaka maoli. Uē ʻo ia no kona noho pili i ke ahi."

Ma muli o ke kō ʻana i kāna makemake i ka lā ma mua, hoʻoholo ʻo Hatupatu e hana hou i nā lā a pau. Ma hope iho, ua hoʻomaopopo ʻo Karika, Hanui a me Hāloa i ka mea i hana ʻia. Na Hatupatu i ʻai i nā manu! No laila, i ka lā aʻe, hoʻi koke lākou a hoʻopūʻiwa a pepehi iā Hatupatu me nā *taiaha* (lāʻau kaua) a ʻo kona haʻalele akula nō ia i ka nahele.

Holo ʻo Hatupatu i ka nahele ʻelemoe, kahi i ulu ai nā kumu lāʻau kiʻekiʻe o ke akua Tane (Kāne). I uka ma nā kuahiwi āna i holo ai, a kāʻalo aʻela i ka lepo pohō a me nā ʻōpū ʻolonā a hiki i kahi i noho ai ka manu *kererū* ma ka lālā o ke kumu lāʻau. Hoʻō ʻo ia i ka manu, akā, i ka manawa hoʻokahi, ua ʻike ʻia ka manu e Kura-ngai-tuku, he wahine pilikua i noho ma ka nahele mālipolipo. Kohu like kona kiʻekiʻe me nā kumu lāʻau a loloa kona mau māiʻuʻu me he mau ihe lā. Ulu nā ʻēheu hulu ma kona mau lima a, ma muli o ka loloa o kona mau wāwae, lōʻihi kona keʻehi ʻana.

Ua nāna 'o Kura-ngai-tuku lāua 'o Hatupatu i kekahi i kekahi. Aia ho'i, 'ua ka wahine manu me ka inaina a me ka 'eha. Ma hope, ku ko Hatupatu weli ia Kura-ngai-tuku. A laila, huli akula 'o ia a holo me ka māma i loa'a i kona wāwae, e hahai koke ana ka wahine manu ia ia. 'O ke 'ano o ko Kura-nga-tuku holo 'ana ho'i, hapa lele, hapa holo. Ka'ili koke 'ia 'o Hatupatu a kauō aku 'o Kura ia ia i kona ana, kahi i waiho 'ia 'o ia me he *mōkai* (hānaiahuhū) la.

Piha ku'i kona ana i nā mo'o a me nā manu laka o nā 'ano like 'ole. Moe 'ino 'o Hatupatu i kēlā pō, a ia ia i ala ai i ke kakahiaka a'e, mū'e'eke iho 'o ia i kona nāna 'ana aku i ka wahine manu e 'ai ana i nā manu maka, e hō'ōpā ana ia lākou me kona niho ikaika. Ho'olei maila 'o ia i nā māhele iki nāna. Ho'omeamea 'o Hatupatu i ka 'ai 'ana, aka, ke huli kua 'o Kura, ho'ohūnā 'o ia i nā manu ma hope ona.

Pēla nō ko Hatupatu noho 'ana i ke ana, a pi'i hou a'e kona pōloli. I ka lā a'e, ia Kura-ngai-tuku i ha'alele aku ai i ke ana i ka 'o manu, ho'omo'a 'o Hatupatu i kekahi o nā manu make. A laila, ho'oma'ema'e i nā lehu ahi a 'imi loa i ia ana nei. Mākilo iho nā mo'o a me nā manu *mōkai* ia ia i nā wahi a pau ana i hele ai i loko o ke ana. Nui 'ino nā mea waiwai a Kura-ngai-tuku; he *taiaha*, he *kura* (he 'ahu 'ula o nā hulu kaka), he *korowai* o ka 'olonā, he *tāniko* (he kīhei ku'uwelu), a he *topuni* (kīhei hulu 'ilio mānoanoa). I kēlā manawa i kēia manawa, no'ono'o 'o Hatupatu inā hiki paha ia ia ke 'aihue i ia mau mea waiwai, aka, hopohopo 'o ia i nā *mōkai* a ka wahine pilikua e nāna mai ana ia ia.

Mau nō kēia nohona no kekahi mau la, a laila ha'i aku 'o Hatupatu ia Kura-ngai-tuku,

"Pono 'oe e hele i nā kuahiwi mamao loa aku e ki'i i nā manu momona loa. E hele i ka *pae* (mauna) mua, i ka *pae* lua, i ka *pae*

haneli, a hiki i ka *pae* kaukani. Ma laila nō e loa'a ai iā 'oe nā manu nepunepu na kāua."

No kona aloha iā ia, ua 'ae 'o Kura iā Hatupatu, a ha'alele koke 'o ia. Aia a nalowale 'o ia ma hope o ka *pae* mua, hō'ili'ili ihola 'o Hatupatu i ko Kura mau mea waiwai. Pepehi 'o ia i nā manu a me nā mo'o me ka *taiaha* a make loa lākou a pau, koe kekahi manu *riroriro* 'u'uku (grey warbler). Pakele akula iā manu 'u'uku nei a lele pololei 'o ia i kona kahu, 'o Kura. Himeni 'o ia iā Kura,

"Ua hō'ino'ino 'ia ko kākou hale a ua ho'opau 'ia ko kākou mau mea a pau." Mau nō kona himeni 'ana a lohe pono ka wahine pilikua.

"Na wai i hana?" i nīnau ai 'o Kura.

"Na Hatupatu, nāna i luluku i nā mea a pau a 'aihue aku i kāu mau mea waiwai."

Huhu loa 'o Kura, a ho'i 'āwīwī 'o ia i kona ana e 'umi'i ana kona māi'u'u lō'ihi a e hāmama ana kona waha nuku. E pua'ohi ana 'o ia me kona leo alawī,

"E loa'a ana 'oe iā'u, e Hatupatu, e loa'a ana 'oe iā'u."

Iā Hatupatu i lohe ai i ka wahine manu e ho'i mai ana, ha'alele honua 'o ia i ke ana e 'auhe'e aku i kona inaina. Ua lawe aku 'o ia i nā mea waiwai. Akā, ua 'ike 'o Kura-ngai-tuku iā ia a hahai koke nō 'o ia. Hahai 'o ia iā Hatupatu i ka nahele, e lālau ana kona mau māi'u'u māino. Hahai 'o ia iā ia ma nā pu'u, e hāmama ana kona nuku no ka 'ai 'ana iā ia.

Maka'u loa 'o Hatupatu iā Kura-ngai-tuku e lele ana ma hope pono ona a huli 'o ia i wahi e pe'e iho. A laila, 'ike 'o ia i ka pōhaku nunui a poepoe i mua ona. 'Uā akula 'o ia i ka pule āna i a'o mai ai mai kona kupuna,

"*Māfifī, māātātā!*"

Ua wehe a'ela ka pōhaku i mea e hiki ai iā Hatupatu ke kolo i loko! A komo 'o ia i loko, pani hou ka pōhaku a palekana ihola 'o Hatupatu.

Ho'a'o 'o Kura e wehe a'e i ka pōhaku. Walu ihola 'o ia me kona mau māi'u'u manu a 'oki'oki wale me kona nuku nui. Pu'alala 'o ia e wehe a'e, akā, ua mahuka aku 'o Hatupatu ma ka 'ao'ao 'ē a'e. Mau nō kēia pe'epe'e kua 'ana no ka manawa lō'ihī.

'Ike hou 'o Kura iā Hatupatu a hahai hou iā ia ma kula i ka nahele a hiki i Rotorua e *korohū* (paila) ai nā *ngāwhāriki* (māpunapuna kūkae pele) 'o Whakarewarewa. Kama'aina 'o Hatupatu i ia mau *ngāwhāriki* nei a lele a'ela 'o ia ma luna a'e o ka pāpā'a. Akā, kama'aina 'ole 'o Kura i ia *ngāwhāriki* a hehi ihola 'o ia ma luna pono, nahā ka pāpā'a, a *toremi* (pīholo) 'o ia i loko. Auē nō ho'i ē! Ua mo'a 'o Kura-ngai-tuku. Mai ia manawa aku, ua kapa 'ia kēia wahi 'o Whakarewarewa.

Ua ho'i akula 'o Hatupatu i kona hale. Pu'iwa loa kona mau mākua e 'ike hou iā ia.

"Nui nā mea i hana 'ia ma hope o ko'u ha'alele 'ana iā 'olua," 'olelo akula 'o Hatupatu. "Ua ulu a nui au a kohu like ko'u ikaika me ko'u mau kaikua'ana i kēia manawa."

A laila, ua wehewehe 'o ia i kona mau mākua i ka hana 'ino a Karika, Hānui, a me Hāloa. Ho'olālā 'o Hatupatu e pe'e iho i ka lua *kūmara* (wahi i mālama 'ia ka 'uala) a hiki i ko lākou ho'i 'ana mai i ka hale. Makemake 'o ia e pānā'i like i ka lākou hana 'ino. Pe'e malū 'o ia a lohe kona mau kaikua'ana e pili ana i kona ho'i 'ana mai.

"E puka a'e 'oe e Hatupatu," i hō'a'ano ai lākou.

'O'ili a'ela 'o Hatupatu, i ho'okāhiko 'ia i kona *kura* hou me ka hulu o ke ali'i ma kona lauoho. Ki'eki'e 'o ia, wa'awa'a kona kino, a kohu

ali'i kona 'ano. 'A'a maka 'o Karika, Hānui, a me Hāloa a laila, lele
lākou e 'ō lā'au iā ia. Pale aku 'o Hatupatu me kona *taiaha* a pepehi iā
lākou a moe iho lākou ma ka lepo. Ua pau ko lākou 'ano hō'oiō. Na
Hatupatu i lanakila. Ma ia mua aku, 'a'ole lākou i hakakā hou. Alaka'i
'o Hatupatu i kona mau kaikua'ana a me nā pū'ali koa o nā 'alaea 'ē a'e o
ka moku i ke kaua. Lilo 'o ia i me'e kaulana ma Rotorua.

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